

# Community



## The Major Parties on Civil Rights

**M**ANY ENGLISHMEN have often questioned the wisdom of our writing political platforms. They point out that a candidate for office can only lay down the most general principles of his views, and that he should be left free to face issues as they arise after he is elected.

No man, they contend, can have any more than a presumptive view of future situations and emergencies. And these situations must be viewed in the light of the circumstances in which they arise, circumstances that may require a far different approach from the one visualized at the time the platform was written.

### Should Candidate Be Chief Concern?

In other words, these Englishmen are saying that the general views of the candidate along with his character, intelligence, vision, and integrity should be the main concern of the voter. Even in this country, students of government have insisted that platforms are of secondary importance to candidates or a candidate's interpretation of the platform.

Some candidates have even repudiated planks in the

platform on which they have run; the most famous recent case being that of Al Smith in 1928 when, after having been nominated for the presidency, he refused to accept the plank on Prohibition written by his party.

### Stevenson Wanted Stronger Civil Rights Plank

So, too, Adlai Stevenson has said he would have preferred a stronger plank on civil rights than that which the Democratic Committee on Resolutions wrote.

In considering the platform of either major party, one must always keep in mind the nature of the party itself. The major parties do not create issues. They try to determine what the great mass of American voters are thinking and then promise to carry out these views if elected.

In our history, minor parties create the issues and educate the electorate; they, so to speak, send up the trial balloons. Only the minor parties can afford to be unequivocal and absolutely clear, and this is the reason for their minority.

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*Civil Rights*



# Sixteenth Anniversary *F.H.*

THIS ISSUE marks the beginning of our sixteenth year, and the end of one year under our present title, **COMMUNITY**.

Webster's Dictionary defines community as "a body of persons having common rights, interests and privileges." For the Christian this definition is enhanced, for he knows that the Holy Trinity is both the model and the source of any true communion of men.

As Father Yves de Montcheuil, S.J. points out in *A Guide for Social Action*, "Taken collectively, the human race bears an indelible mark of the Trinity. That is why each of its members bears within himself, in spite of all divisions and strife, the deep tendency to live united with others in love."

It is to this unity that **COMMUNITY** is dedicated. Our special concern is in the field of race relations, for racism breeds disunity.

Through the paper we try to give our readers:

- An analysis of news—in the light of the Gospels, of the national and international events affecting human unity.
- Stories of people involved in racial situations.
- Practical suggestions—for working for justice in their own community.
- Reports on Friendship House—what it does in trying to build a just social order.
- Articles on the liturgy, the Church's social teaching, the lay apostolate.

## Justice Needs Sacrifice

*Spiritual* "WE NOW have an excellent opportunity to be imitators of Christ. We can manifest our charity by showing a willingness to accept our Negro countrymen as brothers in Christ. Of course this requires a great deal of sacrifice on the part of some people with prejudices deeply entrenched. But by embracing sacrifice willingly, each of us can become truly Christ-like."

This editorial in the September *Christian Conscience* seems especially appropriate today when the radio and newspapers bombard us with stories of racial violence. This violence affects Negro and white people alike, and exacts courageous sacrifice.

Take, for example, Clinton, Tennessee. Last January the Federal District Court ordered integration at the Clinton Public High School. The enrollment of 12 Negroes this fall (out of a total of 806 students) touched off mob demonstrations. After 10 days of violence, which was fanned by outside agitators, the National Guard restored order.

The school's principal, David Brittain, stood firm on the integration policy in the midst of riots by angry crowds, burning crosses, and threatening phone calls and letters.

**The Issue Was Clear-Cut**

Said Brittain (who lost 14 pounds in two weeks), "I could not have lived with myself the rest of my life if I had done anything in this that I felt was wrong."

"It's clear-cut. You either obey the law or you don't. You're a law-abiding citizen or you're not. And I did not have to compromise any sentiments, because after the court decision it was the law of the land."

It must have taken heroic courage on the part of Negro and white students to face, each day, the howling mob outside school. Courage, too, for the white parents, some of whom reported they had received personal calls from people who told them if their children weren't removed from school, their homes would be dynamited after the National Guard left.

And a difficult choice for the Negro parents between giving in to assure their children's safety, or risking dan-

Always in our work we are hampered by the knowledge that our words fall far short of the ideal we try to express. We use certain expressions—brotherhood of man, fatherhood of God, just social order, basic human rights, etc.—so often that they become clichés.



And yet with a sort of desperation we continue to use them because they contain basic truths. The truths we are trying to translate from mere words into active realization.

We hope that this coming year you, our readers, will work with us, through your prayers, support, and continued subscriptions, to build the world community.

—M. L. H.

# True Gradualism *Organizations*

"I'M THE original gradualist," said Thurgood Marshall, Counsel for the NAACP, in a recent *Newsweek* interview. "But let's make sure what we're talking about," added Marshall. "If by gradualism you mean a policy of doing nothing, letting things drift, and hoping for the best, I'm dead-set against it. But if by gradualism you mean a system of working out integration problem by problem until it is finally achieved, then I most certainly do believe in gradualism, and I always have."

We think this is the best explanation of that misunderstood concept of gradualism that we have seen. Critics of the NAACP's activities complain that the organization is stirring up trouble, trying to move too fast toward complete compliance with the Supreme Court decision on school integration.

The fact is that actions taken by the NAACP are lengthy, orderly and constitutional processes. In the rare cases where integration problems are taken to court, two or three years may pass before a final decision is handed down.

In our daily newspapers we read only about the cases that do get into court or the school districts where violence occurs when Negroes make their first appearance at school doors.

It is not "news" that most of the districts where integration is going smoothly have solved their problems out of court and peacefully.

The sensible gradualist attitude of the NAACP is also shown by its refusal to take many cases to court in the hard core states of the deep South. To waste money and legal talent in these areas would be very foolish and the NAACP knows it. Much time will be needed before progress can be made in these states.

Gradual progress toward integration is being made in nine of the seventeen Southern states, often with the aid of local NAACP groups. NAACP leaders think that this is in keeping with the implementing order of the Supreme Court which called for deliberate speed in school integration.

—Mary Clinch

## The Perpetual Scapegoat *Spiritual*

THE PAST MONTH bore witness to many newsworthy events. Not the least of these was the Jewish New Year 5717. It was during this time of Jewish prayer and sacrifice that we had occasion to recollect certain events of the past and make a few comparisons with the present.

The recollections were gas ovens and piles of human skeletons, the number—six million, a little man with a black mustache and the swastika of the Nazi party. The ovens were those used in the cremation of the "enemies" of the German nation prior to 1945; the human skeletons belonged to the inmates, living and dead, of the concentration camps of Germany and Japan; six million is the number of Jews killed as the result of the Nazi doctrine of the super race; the mustache belonged to a man called Hitler and the swastika belonged to the Nazi party which he used as the political machine to carry out a policy of hate and conquest.

A scapegoat is defined as "a person or thing bearing the blame for others." The scapegoat of the Nazi party was the Jew. And it has been said that Jews have been the scapegoats of human history. The persons chosen as the bearers of the sins of the human race and then ostracized from society or killed. The scapegoat is used in the projection of one's own sins to another. Thus the fearful and the ignorant are relieved of their own burden of sin and iniquity.

In our own country we have seen this happen to other minority groups as well. Since the inception of slavery this has been particularly true of Negroes.

And yet it is necessary to remember that anti-Semitism has not been destroyed. Despite the fact that little is said of it in the heat of the school desegregation battle, it is still with us in one form or another. Sometimes it is a more subtle thing than discrimination based on color and therefore a more difficult thing to grapple with. But the stereotype of Jews as "Christ Killers" and "money changers" is just as sinful as the stereotype of Negroes as "rapists" or "minstrels."

Once, in referring to Christians, Pope Pius XII said, "Spiritually we are Semites." Christ was a Jew and taught in the Temple. He is the link between the Old and New Testaments, between Jews and Christians.

### The Human Family Is Multifarious

The true Christian does not give vent to words or actions that are harmful to Jews or Negroes or any other member of the human family. And the human family is composed of many races and nations, of many religions and creeds. The differences that we see in the human family are not something to abhor but things to recognize and understand and appreciate for what they are worth. Conformity is not a virtue and can be a vice.

Whether the year be 5717 or 1956, justice and charity are always in order. If we are not to repeat the crimes of a "master race" we must give to each man his due—this is justice—and love our neighbors as ourselves—this is charity.

—E. H.

Volume 16

OCTOBER, 1956

Number 2

## COMMUNITY

(formerly The Catholic Interracialist)

4233 S. INDIANA AVE., CHICAGO 15, ILL.

TEL. OAKLAND 4-9564

Friendship House, the publisher of **COMMUNITY**, is an organization of Catholic lay people, Negro and white, working to combat racial prejudice and discrimination and to express the profound unity among all men established by our common Creator.

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Community is owned and operated by Friendship Houses at 4233 South Indiana Avenue, Chicago 15, Illinois; 417 West 148th Street, New York, New York; 814 7th Street, Southwest, Washington 24, D.C.; and 3310 North Williams Street, Portland, Oregon; and published monthly September through June and bi-monthly July-August, by Friendship House, 4233 South Indiana Avenue, Chicago 15, Illinois. Second class mail privileges authorized at Chicago, Illinois.

Subscription price, \$1.00 a year. Foreign, \$1.25. Single copies 10 cents.

Bundle rates: 10-99 copies at 7 cents per copy. 100 or more at 5 cents per copy.



# Views

## D. C. Phone Company Changes Hiring Policy

THE COMPANY which owns and services all the telephone systems of Washington, D.C. and its suburbs, has agreed to hire Negro telephone operators for the first time in its history.

Credit for this change in the hiring policy of the Chesapeake and Potomac Telephone Company goes to the President's Committee on Government Contracts. This group was set up by the

President in 1953 to seek an end to racial discrimination in companies doing business with the government.

Both the company and the Committee refrained from making a public announcement of the new policy in the belief that public notice would stir up the white employees. However, it is firmly established that operators will now be hired without regard to race.

## Mixed Parties Nixed

THE BOARD OF SUPERVISORS of Louisiana State University at Baton Rouge has ruled that social activities conducted by the Newman Club, YMCA, YWCA, and other religious centers on the campus must be racially segregated, but that religious services and meetings may be integrated. The ruling was part of the attempt to draw the line on the campus between enforced segregation and permissible integration.

According to the new LSU policy, Negro students may live in the dormitories, use all bathrooms there, eat in the cafeteria, use restrooms in the classroom buildings, be seated with others at college convocations, musical pro-

grams, lectures and plays, if the affair is considered to be social; attend meetings of learned societies, hold membership in honor societies, and be seated with white students at commencement exercises.

However, at football and other athletic events, Negroes must be seated separately, but not in the section reserved for Negro spectators generally. Further their relatives and friends must be seated in separate sections at graduation exercises.

Enforced segregation will be in effect in swimming pools, at athletic events, banquets, dances and all purely social events.

—Cliff Thomas

## The Major Parties on Civil Rights

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The major parties play the roles of great unifying agencies. In a country so geographically and socially diverse as ours, it is essential that various areas and groups be brought together in one fold.

The large parties do this by compromise on divergent issues. They seek to discover broad areas of agreement under which many groups may unite. Obviously, the resulting agreements are often vague in wording and seem to point in many directions at once.

It should be remembered, too, that this spirit of acceptance of compromise characterizes the political activities of the Anglo-Saxon world. It is one reason why in democratic countries founded on the Anglo-Saxon tradition one finds the two-party system flourishing.

### Half a Loaf

It is also for this reason that, for the most part, our political activity is seldom characterized by violence. In this country, as in England, we accept "the inevitability of gradualness," believing that half a loaf is better than none and that what we do not get now we will get sooner or later.

This is not to say that all issues are easily settled by this method. We fought a long, costly civil war because a fundamental issue could not be settled in the traditional way. But no responsible person desires recourse to violence.

There is always a very small number of people in every decade who are willing to risk their lives or the lives of others on a matter that they regard as of overriding importance. Some Democrats were inclined to settle the disputed presidential election of 1876 in this way when they were unjustly deprived of the election.

### End of Political Order Is Common Good

Almost all great political issues involve moral questions, and it is possible to argue from this that one cannot compromise on a moral issue. But, the chief end of the political order being the common good, it is necessary that

the social fabric upon which it rests be not torn asunder.

In this less than perfect, very human world, we are compelled in most instances to accept either a lesser good or a lesser evil in social and political life.

This brings us to a consideration of the so-called civil rights declarations of our major political parties in 1956. The Negro, unjustly oppressed for generations and living under an unbearable stigma, would surely not award a medal for perfect performance to either party on the basis of their platform declarations.

### NAACP Head Disappointed By Planks

On this one point, and obviously for other reasons, he would agree with the southern upholders of white supremacy. Mr. Roy Wilkins, Executive Secretary of the NAACP, might feel "disappointed" and "let down" by the planks of both platforms.

Yet such proven liberals on civil rights as Mrs. Roosevelt, Mr. Truman, Mr. Dawson, Mr. Javits, and others declared that they were quite satisfied with the platforms of their respective parties. In other words, all things taken together, this was as much as they could expect on a question so highly charged with emotion.

### Democrats and Republicans Both Happy

The Democratic leaders felt satisfied with the fact that the Northern and Southern representatives could sit down, talk the problem over without anger, and come to an understanding of the problems of each side.

The Republicans felt happy over the fact that they were able to mention approvingly the decision of the Supreme Court on segregation, whatever else they added to soften the sharpness of the declaration.

Taking the Democratic planks (for the sections bearing on civil rights are scattered), we find that it is asserted that the decisions of the Supreme Court are "part" of the law of the land.

## Union Refuses to Integrate

LOCAL 33 of the International Brotherhood of Electrical Workers in Cleveland, Ohio stated that it will not comply with an order of the Cleveland Community Relations Board to stop discriminating against Negroes who apply for membership or apprentice training.

In June the local was given 60 days to comply with a "cease and desist" order issued by the Board after lengthy hearings, and after more than a year of private negotiations with Mayor A. J. Celebrezze, union officials and others.

The 60 days, were up August 18. The Board will meet in September to consider further action. It is expected to ask the city Law Department to enforce an ordinance banning job discrimination because of race, creed or color.

In June 12 members of the Cleveland board found Local 38 guilty of race prejudice in refusing membership to Theodore Pinkston, Negro electrician. Local 38 held a general membership meeting and the subject of training of Negroes was not mentioned.

## October-Feast of Christ the King

Sing praise to our King, sing praise!  
For He is a great King over all the earth.

He shall sit upon the throne of David and upon His Kingdom forever.  
And His name shall be called God, the Mighty, the Prince of peace.

He hath not won His Kingdom by devastation, fear or force. But lifted high on His cross, draws all men to Him by love alone.

From the office of October 31.



This is a primary fact, as taught in every course in civics, but in this instance it has the effect of sustaining the Southern contention that there are other laws. Yet significantly omitted is another teaching of civics that the Constitution as interpreted by the Supreme Court is the supreme law of the land.

The Democrats also declare "Every American child, irrespective of race, has full right, under the law and the Constitution, to every educational opportunity." And the Southerner might ask: "Is not a separate but equal opportunity all that could be meant here?"

The Democrats recognize the decision of the Supreme Court to the extent of observing that it had "brought consequences of vast importance." And they go on to "reject all proposals for the use of force to interfere with the orderly determination of these matters by the courts."

### Small Comfort for Southern Negroes

Evidently military force is here meant, for the federal courts must use their marshals for enforcement of their decisions. Thus far not much comfort is offered to the embattled Negroes of the South.

One pledge, however, if Democrats elected to the Senate take it seriously, is of supreme practical importance and could result in more immediate practical results than any tribute paid to the Supreme Court decision. Here I refer to the pledge to reform congressional rules of procedure in order to eliminate the filibuster.

### Dems Pledge Reform in Congressional Rules to End Filibuster

The senatorial filibuster has been and remains the greatest single obstacle to the passage of effective civil rights legislation. The removal of this legislative block would constitute a monumental reform.

The Republican plank, while stronger in its approval of the Supreme Court decision, did not turn out to be so firm and decisive as some predicted. It reflects in every line President Eisenhower's cautious "moderate" approach.

The party "accepts" the Supreme Court decision and interprets it as meaning progressive elimination of racial discrimination in public schools. It notes with approval that the "Supreme Court recognizes the complex and acutely emotional problems created by its decision in certain sections of our country."

It declares that "progress can be attained through intelligent study, understanding, education, and good will." Evidently this means some form of national commission as recommended by Adlai Stevenson several months ago.

Finally it rejects "the use of force by any group or agency" but at the same time pledges that the work of the courts must be "supported in every legal manner by all branches of the Federal Government." Does this mean the use of force by the executive branch? Or does it simply mean sympathetic support?

The Republican platform says nothing about the filibuster.

Neither of the set platform resolutions will determine the future action on civil rights, and one wastes time in reading special meanings into them.

### President Called Determining Agent

The man whom the electorate chooses to occupy the presidency will be the determining agent. His wisdom will be the determining factor.

Much, too, will depend upon the vigor and energy which Southern authorities use in suppression of extremists within their own borders. Finally, much will depend upon the interpretation which the lower federal courts give to the words "all deliberate speed."

This indeed is a problem that "will try men's souls." There is only one right final answer that all must accept. Will flexibility and diversity of means lead all men of good will to acceptance of the ultimate goal?

—Dr. Jerome G. Kerwin

Dr. Kerwin is Professor of Political Science at the University of Chicago and contributes to COMMONWEAL and other periodicals.



# Yes, Rupert, Tell Me About It

"I have the important, the trying, but not impossible job of helping youngsters of different races to meet each other as people."

I AM VERY CONCERNED about both Rupert and Jack, but especially about Rupert. Jack looks me in the eye in a straight-forward fashion, even when he is telling me a downright lie. I surmise that Rupert's eyes are brown, because most Negroes have brown eyes, but he has never really looked at me yet.

He always looks down or away. He withdraws from everyone here at school, that is, from every white person, student or teacher. The general opinion seems to be that he is a "no-count boy." I wonder.

I have tried so hard with these two boys. And Jack always promises so glibly and pleasantly that they will stop cutting classes, or doing whatever their latest escapade might be—their crimes are always minor.

## Jack Would Just "Flick"

Jack was supposed to be in the glee club. He sang quite well and was apparently accepted by the other boys, but time and again he would just "flick." I'd find him on a back street near the school with a gang of the other "colored kids."

I tried to break the naked loneliness of these boys by putting them in the same study hall so that they would get what support they could from each other in this school of predominantly white-middle-class children. That was but a thread where a cable was needed.

Perhaps partially due to Jack's emotional needs, Rupert got into trouble and was sent to me to be "punished." (I am a teacher-counselor). He was "ousted" from some class or other for swearing and started going AWOL from others.

## Gang Vocabulary

I don't know what the swearing consisted of, or why he swore. It may be that no one had ever taught him that gang vocabulary and classroom language are each sacred to its own locale and purpose. Or maybe he just doesn't have another vocabulary!

Of course, swearing may have been the only way this meager brown wraith of a child could get attention. Certainly it was one of the few available methods of expressing aggression against "whites."

Maybe the bad words just slipped out because he was nervous and ill-at-ease. Goodness knows, he had plenty of reason to be embarrassed!

Even white pupils newly come to the district, especially if they are from poor families, at first slink around like ghosts. As for Rupert, there are few Negro children and none other to stand at his side.

## Rupert Is Missing

Every day, I get some notice that Rupert is missing. I go looking and presently find him—usually in a dark corner under a staircase.

I am really concerned about this boy with the hang-dog look, for I know that his problems are at least three-fold.

He is a newcomer in a school where friendship patterns are already set. Moreover, he is a member of a lower social-economic level lost among a group of poised, sophisticated so-called peers who drive convertibles and go to dances at the Country Club.

But most, especially he carries on his thin shoulders the inexorable burden of racial prejudice. He is, in short, the son of a laborer recently come from the South.

He seems from all evidence so far to be, indeed, a no-account, do-nothing child, a liability to any school with "standards." But he is a human being, a responsibility of the school, and therefore, someone worthy of our respect and concern.

Thanks to a fellowship with the Fund for the Advancement of Education, I have been placed in situations this last year that certainly should have made me more sensitive to the frustrations and tensions that have created this problem child.

Traveling throughout the country, I have witnessed or experienced vicariously many things that must have bruised Rupert—many Ruperts.

I remember one time I was a house guest in a Negro home. (I was the only white person present at a party made up of professional people.)

## How Tell Children of Discrimination

Suddenly a chance remark set off a conversation by the anxious parents as to how they could tell their children about discrimination without the youngsters being crippled emotionally by resentment and a spirit of revenge.

They did not want consciousness of discrimination to come by means of cruelty or a sharp personal experience.

I know that this boy's parents had had great ambitions for him—otherwise they never would have selected the high-sounding name of Rupert.

## ... The Shadow of Indignities

But perhaps they could not find in their vocabularies the word to designate gently the boundaries in which his life might be lived. Instead, it is more probable that this child early felt the shadow of the indignities, crimes, and injustices that fell first upon his parents.

Many of my Negro friends seemed to feel more shame than resentment at the frequent cruelty they had experienced.

"I suppose you've heard of the Terrible Seven. That seems to be the one thing for which we are famous. Well, they lived over there."

## KKK Not Needed Here

Or elsewhere, "No, the KKK has never really existed here, never been needed. The Negroes have been kept intimidated sufficiently by police brutality."

Did Rupert sometimes sit dumb with open mouth as his parents commented on such tragic experiences? Did he shiver?

It may possibly be that Rupert was brought up in a community where Negroes have to be clowns. It is fun to be funny when one wants to be, but to be permanently cast into a role of stupid funnyman must be extremely enervating.

I was so pleased my first few days in one community to see how happy the Negroes seemed. I thought I must surely have been misinformed as to the role played here by the Negroes.

The elevator girls seemed very happy-go-lucky, the bellhops very cheerful, and all those I met almost hilarious. And then I realized almost with a start that this child-like cheer was a glossy armor or a retreat into childish dependency or irresponsibility.

## The Butt of Laughter

Human dignity seemed to be at low ebb. There were apparently few instances where people could look across racial barriers into each others' eyes, speaking with ease and dignity.

I wonder, is Rupert's sullenness a rebellion against the members of his family constantly being the butt of laughter? Yet, far worse than resentment at an ignominious role is the acceptance of the ignominious role.

The little brown wraith is not dressed too well. How good a job does his father have? And how is he treated while on his job?

I remember a friend in one town telling me how angry he had become at a white boss who spoke abusively to and

*migrants*

about a Negro laborer who was standing right at his elbow. He spoke without humanity as if the Negro human being were not quite human.

I wonder how that particular worker talked to his "young ones" when he reached home that evening. Did he display his frustration against them? Did they go to bed crying?

Rupert doesn't seem to have any ability whatsoever. He seems to have no pride in achievement, no desire at all to achieve.

Of course, we must admit that it is unlikely that his Dad would ever have held anything other than the most menial job with small chance of up-grading and little permanency no matter what his ability or ambition.

## Frustration on Job

Of course, there are places in the newly industrialized Piedmont where employers follow a pattern of hiring that is national in scope. In these instances, managers tend to represent a liberal influence in the community.

We know there are cities where labor unions are insisting on the brotherhood of labor, but I question that Rupert's father has known other than frustration on his job. Happy laborers do not become migrants.

## Mean Indignities

But there are so many mean little indignities that we white people have heaped upon our compatriots that seem trivial and petty and yet cut deeply.

One man said, "I don't mind not being called 'Mr.' but it hurts for my wife not to be called 'Mrs.' The newspaper gets around it by calling me Principal Blank."

A woman remarked, "Our charge accounts have a little 'c' in the corner. Our bills are always addressed to our given names."

There are still places where Negro customers are not welcome, although business places are finding that Negro dollars are as valuable as white. Some dress shops still do not permit Negro women to try on dresses.

## Jim Crow Phone

I met one elated teacher who cried jubilantly, "Ah, things are getting better! The man at the drug store told me today that I did not need to use the special phone, that I could use the telephone at the counter!"

Yes, these are all trivial things, mere drops of water. Could they possibly have left a mark on Rupert's parents and, in turn, on Rupert?

I may be shooting far wide of the mark. Rupert's hang-dog look may, indeed, be determined not by vicarious experience, but by his own personal misfortune of discrimination.

## Rickety Rackety School

It must be very disheartening to go to school in a rickety rackety building with outdoor toilets when across the way white children have a school that seems wonderful by comparison.

I remember the dull, uninspiring teaching I heard in many places by teachers with inferior training. Such a school experience could leave a bad taste in any young mouth.

Added to that, given the greatest of drives for learning, which Rupert doesn't have, it is doubtful that many youths would find much challenge or success in a situation where every one else seems better prepared, everyone else seems poised, everyone else seems accepted and successful. There is only one alien, one little brown wraith.

## White Movie House

When Rupert was younger, I wonder how long he had to be satisfied with the poster pictures advertising "Snow White and the Seven Dwarfs" in front of a white movie house before it ever came to a theater that he could attend—maybe it never did.

I wonder how many times he was frustrated in his search for fun, whether it be a certain exciting movie, a

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# Christian Viewpoint on Race *Spiritual*

The following paragraphs are excerpts from a talk given at the annual convention of the Christian Family Movement by Archbishop Joseph F. Rummel of New Orleans.

ONE IN ORIGIN, nature and destiny. That, I think, summarizes the underlying thoughts of all Christian thinking regarding the understanding of human relations between one group and another, between one nation and another, between one race and another. (Archbishop Rummel then talked of the panorama of creation and its unity.) And so we do find in human nature, in all mankind, the realization of that same kind of unity and harmony which characterizes all the works of the almighty and all wise Creator of the universe.

## Redemption Available to All

It was the will of Christ that His redemption should become available to all mankind without provocations or restraints. Except the restraint that was voiced by the angels when they sang at the birth of the Savior over the plains of Bethlehem, "Glory to God in the highest and on earth peace to men of good will."

Yes, of good will. That is the only restraint. That is the only restriction. That is the only restriction practically, with all its implication, that is implied in participating in the fruits and in the merits, in the consolations, in the strength and in the power of redemption.

We cannot, by any stretch of the imagination, envision a benevolent, merciful Christ, who dies for the salvation of all men, wishing to exclude any of the children of men from the blessings of that great sacrifice of His because of any differences with any other men, real or artificial.

## Segregation "Difficult to Understand"

We find it difficult to explain and

understand certain restrictions and inhibitions that are included in the so-called "way of life" inspired by segregation. But it has become customary in these present times to assert that segregation is not based exclusively and fundamentally upon the privations imposed upon people of a certain race merely because of color.

It has been asserted that the people of this race are incapable of associating with civilized human society because of certain visibilities, defects and faults from which the race as a whole is acclaimed to suffer.

## Segregation Denies Opportunity

I say that if it be true that Negro children are mentally backwards to the difference of one to two years by comparison with their white companions, that inequality is never going to be removed by a continued separation and segregation, by denying to these children the opportunity of example and inspiration from their more gifted and talented and ambitious companions of the same age of white color.

In my mind it is a sort of conviction of defeatism to claim that the more talented, more ambitious group is going to succumb and to lose ground, lose faith and all because of such an association rather than the less talented and gifted group.

## Segregation Continues Inequality

If it is true that members of the colored race are unclean and unsanitary in their personal and home habits, that they are tainted with certain social diseases, that they lack ambition, that they are economically backward, that they are incapable of benefiting and profiting by the opportunities and benefits of Christian culture, as we understand it today, then certainly these effects, if they exist, will not be corrected by continued separation and isolation of the entire group.

Rather will these effects become more deep-rooted, more incorrigible and more permanent in every nature of the group. [This will work] to the disadvantage not only of this particular race but to the disadvantage of society at large because, after all, there is such a thing as reaction upon the general social structure.

## Calls for Equal Opportunities

How better would it be to give to members of the [segregated] race the opportunities of guidance and election in the clean habits of life, the opportunities of realizing and understanding more deeply the responsibilities which they are supposed to be lacking for human life, and to so gradually build them up to that standard in which their habits of life will be improved.

But let us look at the picture from another angle. Let us see what the Negro has actually accomplished even under the restrictions and restraints and the inhibitions of segregation. In the schools the record shows that Negro children, when properly encouraged, are as capable of measuring up, age by age, to the standards of mental ability that might be expected of them.

## Negro Accomplishments Cited

We know that in elementary and high school levels they have accomplished great things and achieved many awards for the perfection of their achievements.

We know, too, that with proper encouragement and training and especially with the opportunity for the means to achieve better living conditions, they have been capable of lifting themselves up to a standard of life fully equal to the standards of the white race in their respective social groups.

And we know that where they have had the opportunity and were given the proper encouragement, they have been as successful in professional work as teachers, as doctors, as lawyers and



Archbishop Joseph F. Rummel

bankers as members of the white race.

And that in certain places, where they have had the opportunity of enterprise, they have achieved great independence and considerable wealth even in the range of the millionaire class.

## Refutes Charge of Inferiority

I think that their industry and successful ambition is such that the charge that the race as a whole is impossible of improvement, is impossible of elevation, is impossible of reaching a higher standard of living, seems to be lacking in solid foundation.

Who will deny that the hardships, the humiliations, the setbacks, the retardation in civic, economic and cultural progress which racial segregation imposes either by law or by custom are not violations of Christian charity and even of basic natural law?

Integration will, under the spell of the encouraging word, the touch of the helping hand and the sunshine of opportunity, reveal the vision of success to a struggling minority freed from the stigmatizing label of inferiority.



(Minneapolis Tribune)

## Yes, Rupert

(Continued from Page 4)

baseball game, or a cooling swim on a hot day.

Did he once innocently request a picture primer book at a public library that does not serve Negro children?

Certainly he may not have had all these experiences, but he could not have reached 13 years without having been bruised by some of them, because they happen to some of our country's youngsters every day of the week.

## Motes in the Eyes

But here I am busily picking motes out of other persons' eyes without searching out the beams in my own. It seems often that we Northerners are busy pointing the finger of shame at the South while we are smugly indifferent to, or even proud of our own failures in democratic practices.

In reality, it may be that in some "divine scales" our "sins" would weigh heavier in that our cultural equalitarian attainments need not be shackled by historical tradition. In other words we do not have custom to sanction discrimination so that our moral responsibility is greater.

Certainly, Rupert's family cannot be shiftless. They did have enough ambition to come up North, where they had heard there were job opportunities and a better chance for decent treatment.

## Northern Broom Vs. Southern

Unfortunately, they found no Utopia in our industrial town, although conditions are improving. Most Negroes here, also, do only menial jobs, such as sweeping, although they do have some security at the end of the broom.

(I doubt if the end of a Northern broom is any more beautiful than the end of a Southern broom.) There are some Negroes who are now receiving

up-grading and white collar jobs.

We have taken a look at ourselves by means of a community audit. From this we know that Rupert's Dad cannot eat in the restaurants around the factory.

## Rupert Fares Better

Rupert fares better. He can buy ice cream at the corner drug stores around the school, but the "colored kids" do not hang around there as the white kids do.

The child can go to almost any movies he wants to now, but the shadow of his past experience may well sit between him and the next white customer.

He knows that, here in this Northern community, an old man whom all had loved had been denied the right of burial in a decent cemetery. Here, as in the South, he would already have found that boys of different races just don't go to Sunday School together.

Rupert has almost as much trouble finding a place to swim as he ever had. Even the city's star swimmer, the son of a professional Negro, and one who had received the highest honors from his classmates, could not swim at the YMCA, so he was denied championship honors.

## No Legal Barriers

Fortunately, here in the North we do have the opportunity to build a moral community where all human beings have worth, for there are few legal barriers to such a goal. Usually, discrimination here is definitely milder than Negroes had become conditioned to in the South, but sometimes a lesser blow, when one is caught off guard, can hurt more than a heavy blow that one expects.

And, so here sits Rupert, having been sent to the office for punishment. And here I sit, representing to him in my person all those who have caused frus-

tration and tension in his life, lo, these many years.

As human beings, we must speak to each other at eye level. We must learn to trust each other.

## My Responsibility Is Greater

My responsibility is greater than his because I am an adult, a teacher, and a member of the dominant culture. I have tried not once, but seven times—but not seven times 70.

Noisy aggression is so much easier to handle than this silent withdrawing. I realize that Rupert is not just one boy, but tens of thousands of children of minority races, who have been crippled emotionally by discrimination, but must yet learn to live with dignity in an integrated society.

And I am not just one person, but hundreds who are trying more or less diligently, more or less adeptly, to reach Rupert—another human being. I need to help him to respect himself so that he can respect others.

I realize that there are many, many places in the North, South, East and West where teachers, such as I, have the important, the trying but not impossible job of helping youngsters of different races and cultures to meet each other as people. That may well be our chief contribution to the democratic process. But youth must, in spite of difficulties, aspire; that is their contribution.

"Yes Rupert, I know things have been difficult for you. Tell me about it. Look, now, I place one hand under your chin and another on the top of your head. Doing so I can raise your head. And Rupert, now you can raise your eyes!"

—Lucile Gustafson

Miss Gustafson is with the Akron Public Schools. Her article originally appeared in AMERICAN UNITY, and is reprinted by permission of the editors.



## New York: *Organizations* Hearing on Housing

IT'S A LARGE ROOM with a cold antiseptic quality. The more than a dozen men at front facing the rest of the people seem to be a natural part of the surroundings. Somehow, they seem cold and antiseptic, too.

Several hundred people attend this meeting. They are many different types—some are unhappy or ill-at-ease.

A middle-aged man who looks old, the father of several children, gets up before the antiseptic ones and pleads in a voice raised several octaves above his normal conversational tone. He waves his arms passionately, and sometimes his voice breaks and the tears come.

### Board Meeting on Housing Project

For this is the Board of Estimate meeting, and the Board this day is to vote on the proposed Lincoln Square Project as a part of the slum clearance program. The middle-aged man who looks old is begging them not to tear down his slum home in the manner they've torn down other slum areas in this city. He doesn't want to be displaced. His wants are simple—it's just that there isn't any place for him to go in this already over-crowded city.

A young man with a tired stoop to his shoulders gets up next. He lives in the area too. He tells the Board he isn't an idealist.

He knows that if the city has decided to replace his deteriorated neighborhood with a cultural center for visitors to New York and with "middle-income housing" at \$50.00 per room, that that's it. But please don't turn the thousands of families who are his neighbors out to join the other thousands of already displaced persons—victims of earlier slum clearance projects.

### Lawyer Helps Organize

As the next man begins, a trace of distasteful recognition crosses the faces of the Board members. They know Harris Present too well. Not living in a slum himself, this articulate lawyer has faced this Board often, voluntarily organizing people against a housing program based on physical appearance and statistics rather than on the human lives and suffering involved.

Another speaker, heartbreakingly familiar with the toll in human misery which other badly planned projects have caused, arises. He is Ed Chambers, representing Friendship House. To the

Board he must sound like a broken record.

For perhaps the dozzenth time he recites to them the long litany of problems, abuses and needs in this vast program. His facts are a bit different from the time before. There are new incidents, names to add to the list of displaced which weren't there the last time he spoke—but it's the same old story.

And on it goes until members begin to drift off. Lunch time—sheer boredom listening to other people's problems.



(Bernie Lyons)

In one of the gayer moments at Chicago Friendship House, the staff sings a farewell song to visiting volunteer Jim Miller, far left.

And so the vote on Lincoln Square is again postponed for another month while 7,000 families try to be patient. As patient as you can be when your whole future is decided by a monthly meeting of the Board of Estimate.

Peg Bevins has been gone four months now from Friendship House. In September the International Ladies Garment Worker's Union sent her to Atlanta, Ga., for her field placement. The opportunity to go South and combine her new abilities of union organization with her knowledge of race relations delighted her.

Peg's absence has been sort of funny.

## Portland: *Organizations* Indians' Problems

TWENTY-TWO VOLUNTEERS met recently at Portland Friendship House to discuss neighborhood problems and their solutions.

During the evening buzz groups of three persons each considered the following problems:

1. What are some of our major problems in human relations?
2. What has or is being done to solve these problems?
3. How can we take practical action to help solve them.

Leaders of the buzz groups then reported back to the group at a round table discussion.

Youth problems and housing were in the foreground of the discussions with legislation, employment and social behavior also getting plenty of attention.

### Birthday Party

Earlier in the evening, Marlene Baldwin, a visiting volunteer from the University of Oregon, prepared a birthday dinner in honor of Teddy Largo, a Navajo Indian from Crystal Springs, New Mexico.

Seven husky young men, fellow workers with Teddy on the Union Pacific Railroad, were present, along with Mrs. Brainbridge, their adopted mother. These young men live in box cars located in the railroad yard. Mrs. Brainbridge is the only woman in a group of some 40 workers. All the boys in camp come to her with their problems.

To them this party was a new experience. At first, they were somewhat startled at the splendor of the buffet table, but breaking into hearty laughter they began to "load up" as one of them put it.

### White Brothers Not So Brotherly

Teddy and his friends speak very little English and have very little knowledge of their rights and how to go about securing them. For the most part they depend on the honesty and good will of their white brothers. More often than not these white brothers help their red brother by augmenting their own bankrolls.

Thanks to the Oregon Bureau of Labor, the local labor unions and friendly attorneys, we are making progress in helping them realize some of their problems and how to go about solving them.

—Pete Loftus

Peter has been on the Friendship House staff in Portland for two years.

"The first error, disastrously widespread in our day, consists in losing sight of that kinship and love which ought to bind human beings to one another. Such love is called for by our common human origin."

—Pope Pius XII

## Washington, D.C.: *Organizations* A Year's Activities

THE Friendship House national convention late last month marked the close of another Friendship House year. A roundup of the last 12 months' activities of our Washington Center is again in order. Casually glancing back over the period, the dominant thought is summed up in the song title, "Count Your Blessings." We have been richly blessed here at the Washington House and this report is being written in a spirit of prayerful thanksgiving.

### Help from Friends and Neighbors

We have been blessed primarily in the people who have come to us—full time workers, part time volunteer workers, friends and neighbors; we have been blessed in having been able to carry out a varied and vital program with a limited staff; and we have been blessed in "miraculously" obtaining the necessary funds to contribute through many dark days.

We began this year with two staff workers who brought along with their spirit of dedication an abundance of gifts and talents. Floyd Agostinelli and Maureen Erskine (now Mrs. Bernie

Lammers) have now both married. But during their stay here they were a wonderful help in carrying out the work and in spreading the spirit of the movement.

### Children's Program

Floyd and Maureen organized a program for children in our neighborhood that was well rooted in those Christian approaches which give the Friendship House children's groups values beyond those received from normal recreational activities sponsored by other community organizations. They shouldered the main burden of an employment service which helped provide needed income for many families in our area. And they participated effectively in our educational program and in the work of social action.

It is pertinent to mention at this point that the statistical national prosperity has trickled down very little to our southwest Washington community. There is a real need for more adequate welfare legislation and funds, for housing, and for the introduction of fair employment practices.

Last fall the Center succeeded in initiating a clearing house on employment which is attended by members of a wide variety of community organizations—ranging from labor to church groups—interested in fair employment practices.

Over the past year the main emphasis of the group has been discrimination in the District government. Through different actions suggested by the group, pressure has been brought to bear on the District Commissioners to ensure the practice of their stated policy of nondiscrimination in government.

This next year the clearing house will consider more fully the problem of discrimination in private employment in the District.

### Senate Committee Hearing

For several years the Center protested vigorously but unsuccessfully before the House and Senate appropriation committees the insufficient budget of the Department of Public Welfare. We testified that many needy citizens of the District were without adequate means of support. There is now a ray of hope for some future action since Congressman assigned to District affairs and interested in the work of the

Center is engaged in investigating the welfare situation in the District.

To complete this sketch of our activities, I would like to add to the resume of our summer program which was reported in September that a medal of honor should be awarded Don Dryer, a visiting volunteer, who did such a good job keeping the farm program going after Bud Gerrety left on his vacation in mid-August.

There is not room to recount any of the financial crises which the Center faced last year, nor the unlikely and unpredictable ways in which they were surmounted. Perhaps it is all for the best, however, since I am informed it is not good reporting to tax the imagination of the reader.

It would not be right to conclude this review without paying at least a small tribute to the person who has been mainly responsible for keeping the Center well rooted in its local community, not just this year but for many years. Greg Robinson is one of the best known and best loved citizens of Southwest Washington, and we are proud to be able to say that he is a staff worker of St. Peter Claver Center.

—Jim Guinan

J.G. is director of St. Peter Claver Center.

COMMUNITY



# Anti-Semitic Propaganda

**CROSS-CURRENTS**, by Arnold Foster and Benjamin Epstein. Doubleday & Co., Garden City, N.Y., 1956. 389 Pages. \$4.00.

TO COME ACROSS a picture of undiluted hate is an experience that amounts to shock morally and even physically. This book is a shocker.

Whenever we meet hate in a person we cannot escape the conviction that there is something profoundly wrong with him. And to meet hate in groups, in a mob, is so unnerving precisely because its insane manifestation is beyond appeal to reason, to mercy, to any of the deep-down principles by which men live.

In this carefully documented book we come face to face with another form of hate—the cold, calculated dissemination of anti-Semitic propaganda as it is carried on by dedicated, seemingly incurable haters of Jews and cleverly used for political purposes in domestic affairs as well as on the international scene.

## Anti-Semitic Internationale

Anti-Semitism did not die with the crumbling National-Socialist empire of Hitler. A real anti-Semitic "internationale" continues to provide professional and personal contact among character assassins and hate-mongers both of the old European Fascist type as well as our native anti-Semites.

And the issues raised between the new state of Israel and Arab nationalism have provided additional fuel for the poison of propaganda which is cleverly injected into public opinion. Behind this secret and elusive activity looms the threat of Neo-Fascist organizations straining for the day when again they can burst forth with anti-

Semitic movements on a grand scale.

## Sinister Forces at Work

For those who think of such possibilities as the nightmares of pessimists the Anti-Defamation League of B'nai B'rith, under the direction of its Civil Rights Committee, has undertaken the task of assembling a wealth of documentary evidence which is stunning.



Co-author Benjamin Epstein

The average reader, unaware of the sinister forces at work to implicate him, can get an intimate glimpse into these subversive attempts: how political campaign propaganda is infiltrated with the poison of anti-Semitism; how close the fear-of-Communism wave had brought us to the destruction or abandonment of personal civil rights which are the essence of democracy.

## Readers Write:

**Dear Friends:** This letter will be brief, as we feel that most of you are sufficiently aware of the recurring financial needs of the Center. At this writing we have 18 cents in the bank.

For some time now we have been living on a day to day basis, praying that in some way or other God would provide for the needs of tomorrow. Perhaps you would be interested in a couple of examples.

One day recently we started out with \$29.29 in the bank. During the day we spent over \$21.50 for food orders for various families in emergency need and for sandwich material for the many hungry men who come to us.

An additional \$3.50 was spent on miscellaneous charity, and we ended up at night with a bank account of 71 cents. The next day we had nothing to add to this, so after spending 70 cents, we gathered up some rags around the Center for which we obtained an additional 93 cents. Of this amount we spent 75 cents for sandwich material for the men and 10 cents for tomato paste for the staff soup.

Another day recently we had \$11.93 in the bank when a lady came in who needed \$7.90 or her gas would be turned off and she would have no way of cooking for the family. We paid the bill and later another woman came in needing food for her family. We gave her a \$3.00 food order, leaving us \$1.03.

When the next person came to us in need of food, I remember explaining that we had only about \$1.00 in the bank, and got the reply that "a dollar would help a lot," so we ended up with three cents in the bank.

It is possible with God's help to carry on in this way for some time, but in the meantime our bills are piling up, and there will be many emergency needs of our neighbors that we will be unable to meet. So again we turn to you, our friends, with confidence that you will respond generously to our plea for assistance, and make it possible for us to carry on our work here at the Center through the winter months ahead.

May St. Francis, the poor man of Assisi and great lover of the Crucified, inspire you to give in a manner which will both meet the needs of the Center and increase your own personal love for Christ and His poor.

**JAMES GUINAN**

For the Staff of St. Peter Clover Center  
814 7th Street Southwest  
Washington, D.C.

**Dear Editor:** More power to the two chapters of Sigma Kappa sorority which accepted Negro girls—but these are not the first chapters of a national college sorority to have their charters revoked for pledging Negroes. Ten years ago I heard of the same thing being done to a chapter of Alpha Xi Delta sorority. I had been a member when in college and so heard of the action via the grapevine . . . there was never any public admission of the action from national headquarters.

**MARY DOLAN**

Chicago, Illinois

**Dear Editor:** The article on the Greenwich Mews Theatre was very interesting and informative. I am planning to study further at a theatre in Chicago this fall, so I was quite interested in the interracial theatre setup. It sounds as if they are truly doing great things. Wouldn't it be nice if Chicago had a Mews Theatre?

I was a recreation director in Special Services for the United States Army in Fort Leonard Wood, Missouri, for two years. In one of my Service Club experiences, I worked in an interracial Service Club. I am interested in helping to further good interracial living, and this interracial Theatre really hit the bull's eye.

**ROSEMARY HANLEY**

Park Ridge, Illinois

How the Nazi diehards have survived and are again looking forward to their day in the new Germany; and how the cross-currents in the Middle East; focused ever more on the Arab and Egyptian situation, have provided a fertile ground for anti-Semitic propaganda which is fed to an unsuspecting public through newspaper columnists, magazines and the all-important mailing list which has replaced the more spectacular and obvious Madison Square Garden rallies of pre-World War II days.

## Astounding Documentation

The book is based upon the files of an agency composed of many men and women whose actual memoranda make up page after page of this astounding documentation.

With political opportunists ready to make use of an anti-Communist public opinion by unscrupulously manipulating this network of deliberate hate—international in scope, political in character and professional in method—not only our democratic institutions but the very course of world affairs is threatened by the existence of this racist conspiracy.

This is not the type of reading that one wants to pursue. The reader is apt to recoil from the confrontation of such a detailed mass of deliberate everyday

activity carried on with a fanatical determination for success.

One is repulsed and saddened and, even in the face of evidence, tempted to discard it as impossible. But if knowledge can make us free, the widest possible knowledge of this conspiracy must be sought to keep us free from the inhumanities it would wreak.

To the Christian actively engaged in combatting racial intolerance in one field, this expose cannot but widen the scope of his apostolate.

The heresy inherent in racism of any kind lies in the fact that it singles out certain groups as irredeemably inferior, intellectually or morally, branding them unfit to enjoy an equality of rights and privileges within an other-group social body, or branding them, as in the case of Jews, as potentially and actually dangerous to the general welfare.

Whereas anti-Negro racism tends to be locally concentrated and locally directed, anti-Semitism is international in scope and leadership. Those who question this statement will find an eye-opener in **Cross-Currents**.

—Otto M. Knab

Mr. Knab is the former editor of a Catholic newspaper in Germany who now lives in Portland, Oregon.

## An International Concern *Civil Rights*

**THE UNITED NATIONS AND HUMAN RIGHTS**, by James Frederick Green. The Brookings Institution, Washington, 1956. 194 pp. \$1.50.

INTERNATIONAL CONCERN over human rights has arisen only during our generation. The basic rights—to speak and to worship, to earn a living and to live in political freedom—were barely touched upon by the original covenant of the League of Nations, reflecting the traditional concept that the rights of the citizen are delineated by his state and not by the international community's conscience.

Quickly, however, and significantly the League advanced into the field of human rights in dealing with the mandated territories and through the minorities treaties resulting from the Paris Peace Conference. And the International Labour Organization began touching upon the question.

## Communist Excesses

World War II marked the great turning point, provoked by Axis excesses. (Communist excesses creep into the back pages through the 1947 refusal of the Soviet Union to allow some 400 Soviet spouses of U. S. citizens to leave the country and through charges of forced labor.)

The meat of this book comes in two chapters titled "The Attempt to Define Human Rights" and "Special Activities to Foster Human Rights." Happily the appendix gives the entire text of the Universal Declaration of Human Rights and two lesser known documents still aborning: the Draft Covenants on Civil and Political Rights, and on Economic, Social and Cultural Rights.

## Human Relations Work Shop

**THE ST. LOUIS UNIVERSITY WORKSHOPS IN HUMAN RELATIONS AND GROUP GUIDANCE** by Theo M. Shea. St. Louis University. 60 pages. \$1.00

THIS PAMPHLET is the first part of a two part survey and "consists of the data and some generalizations and trends derived from the data which were secured through a questionnaire sent to each participant of each of the three workshops."

The author makes note of the fact that "no evaluation of workshops per se can be made" but that "each must be measured and evaluated in terms of its specific goal and be judged successful to that degree to which those

goals appear to be achieved."

This little booklet should prove of value to those who are interested in or already conducting workshops. The material is lucidly presented with numerous statistics and forthright conclusions.

Included in the material is a copy of the questionnaire sent to each of the participants, one of whom is quoted as saying that "the workshop way of learning is far from perfect, but when its objectives are realistic, its content and process consistent with principles of sound education and group-interaction, more can be accomplished than through any other learning situation I have experienced."



## Mexico

*migrants*

# Lay Missionary Apostolate



Infant mortality rates are high in Bacalar. Lay missionaries teach better health habits as part of building a Christian community.

"THESE LAY PEOPLE have done in three years what I would need 20 years to do alone," says Father Don Hessler, Maryknoll missionary, speaking of his assistants in the jungle of Bacalar, Mexico.

Father Hessler invited Arthur and Emilia Vigil and two other families, the Joseph Shelzi's and the Patrick Quilters plus three single women and two single men to come to this remote village in Yucatan.

Just as the clergy aims to train a native clergy, these people aim to train a native Catholic laity.

### Thatched Cottage in Bacalar

A dinner at Wilmette, Illinois home, quite different from the Vigil's thatched cottage of two rooms in Bacalar, gave us an opportunity to hear about this unique missionary work.

"We have mahogany furniture. It is native to Yucatan," says Emilia. "Our home is much like the others in our village." She and her husband and their two children, John, 1 and a half, and Gerard, 6 months, are traveling in the States. Their purpose is to work up interest in their Mexican project.

Rumor was that they hoped to obtain money for a much-needed bulldozer, as well as more workers. This didn't come up in the informal talk of

life in Bacalar at dinner. Nor was it mentioned in the discussion which followed.

"Our aim in Bacalar," Arthur says, "is to form a Christian community. People always ask, 'How?'" So quite simply, Arthur listed their ideas for us. "We hope to raise the people's standard of living. We must better their agricultural methods and teach them health habits. Their whole economic life must be strengthened. At the same time we are trying to build a fuller Christian life."

### Couples Give Example

"We try to give an example," says Emilia, "and it seems to take better with a couple giving it. They see us coming to daily Mass at 5:30 in the morning, and working as they do. They know we come to Compline at night. It has an effect." The enthusiasm and sincerity of the young couple from Santa Fe who went to Yucatan in 1951 help one to realize this effect.

Life in Bacalar is hard. A father can work 12 hours a day at honest labor and find that he hasn't improved the lot of his family one whit in a year.

"We feel," say the Vigils, "that the Church's social teachings must make an impact. In these, there is answer to the economic problem, which is so

closely interwoven with the spiritual problem—lack of hope."

### Building a Better Life

One of the first projects Arthur worked on was the "aljibe," a 260,000 gallon cistern for drinking water. Six months of the year it rains in Bacalar. Then from February to June, there is a drought. The cistern was a "must" in beginning to better the life of the people.

The credit union, Arthur says, has been operating three years. It gives an opportunity for the people to help themselves. Presently, it has 108 members and is worth 22,823.75 pesos. Ninety-eight loans have been made to members.

Another real need has been filled by a corn marketing co-operative. Often the "milpero" (farmer) sells his corn for less than it costs him to get it to market. The surplus on the market at harvest time brings the price down, and the farmer needs money so desperately that he has to sell. Six months later, when he has to buy it back to feed his family, he often has to give five to six times as much for it.

### Just Price of Corn

The corn co-op buys corn at a just price, and later resells it to the community as a service. Five hundred dollars was borrowed from a credit union in the States to start the venture, the Vigils told us. It was able to buy corn at 50 per cent more than the price at harvest time in 1954, and sell it for 33 per cent less than the prevailing price during the winter season. The co-op needs more time to really build itself up, Arthur feels.

A unit of 10 men from the community are developing a farming co-op. The Mexican government has given the use of two tractors, a disc harrow and a set of cultivators. Thus far, they have been able to get six cows, some goats and some pigs—rarities in Yucatan which has little livestock.

From Emilia, we learned about the family life. Babies in Bacalar are usually fed on a mixture of corn starch and condensed milk. "They look fatter than my children," she says, "but when you pick them up, they are light as a feather." The Vigils give their children powdered milk, and they are encouraging other families to use it.

### High Mortality Rate

Infant mortality rates are high. The Vigil's next door neighbors, for example, have had five children, but only one is living. And Emilia says this is not a rare situation.

The average person has what is equivalent to a third grade education. Emilia says, "Baby often gets sent along to school so that an older child

can do the baby sitting there." One can imagine how much studying is done.

There is much to be done in what Arthur calls the direct apostolate. Teaching doctrine is a part of this. This is carried out in 10 mission pueblos attached to the parish.

The girls, Pauline King, Irene Mary Naughton and Marie Franco and a catechist—go to the parish a week ahead of the priest to prepare for First Communions and marriages. This is only the beginning of their work, however. The goal is to make religion a part of the life in prayers, pageants, celebrations and blessings.

### Hope for Native Leaders

Naturally, we asked questions about the group itself—its formation and its purpose. (We were happy to learn that Gerald Mische, former Friendship House volunteer, is now working with them.) At present, says Arthur, a constitution is being drawn up. One boy from Bacalar is a part of the group. The Vigils are hopeful that there will be more.

"We must raise both the natural and the supernatural standards," they note. The group, under the guidance of the Maryknoll clergy, is working in all the ways they can to do that.

Thus far, much of the financial help for improvements has come from the States. The hope is for self-sufficiency and local leadership. A school for training other lay leaders for the missions is being planned by Jerry Mische.

### Disaster Strikes

There are trials. Last year a hurricane destroyed three-fourths of the houses in town, including many buildings which were being used for various mission projects such as a mechanic's shop, woodworking shop, recreation center, to say nothing of the church roof. The rebuilding is slower than the growing needs.

Slowly, the Vigils say, the people are becoming more friendly. Each month this can be seen when many families come together on Family Communion Sunday. The age-old indifference born of being without a priest for 100 years is leaving the pueblo. Its passing can be credited to several factors. Not the least of these is the talented young American couple who have chosen a life that contrasts sharply with all that they have known. "We believe," say Arthur and Emilia, "that our vocation is in the field of the family missionary apostolate."

—Betty Schneider

Betty, former editor of *COMMUNITY*, teaches at a Chicago high school.

## Nisei Citizenship Restored

THE DEPARTMENT OF JUSTICE has moved towards righting an injustice that arose out of World War II.

The citizenship of 157 Japanese-Americans will be restored immediately. Eventually 1,000 or more Nisei—the name for Japanese-Americans born in the United States—will regain the citi-

zenship they lost in 1942.

The Justice Department action consisted of withdrawing opposition to suits filed by the 157 Americans of Japanese ancestry to regain their citizenship. Consent decrees restoring citizenship will be entered at once in these cases.

## Jim Crow in Reverse

GRAMBLING COLLEGE may field one of the strongest Negro college teams in the nation this fall, but they won't get a chance to show their power against Lincoln University of the state of Missouri.

Lincoln called off its scheduled game

with Grambling when the State of Louisiana passed its segregation law forbidding mixed athletic events. Lincoln, it turns out, even though a "Negro" school, is expected to have several white players on its football squad this season.

## Cabdrivers' Walkout

TAXICAB SERVICE was virtually halted in St. Louis one Saturday by a wildcat strike of about 1,000 drivers protesting hiring of Negro drivers by the five companies which cater to white patrons. The walkout started when several Negro drivers reported for work at

each of the five companies following an agreement between Teamsters Union Local 405 and the firms to employ Negro union members as drivers. When the Negro drivers appeared, the regular drivers, also union members, refused in most instances to take their cabs out.

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